

Franciscan
Monks
Discussing
Economic
Anthropolo
gy – A Bible

Sermon

The
theological
discipline of
geography
is then for
the news

also on
economics.

I hope you
read the
Bibles, they
meant in
fact the

transcende
ntal is
applied and
weighed
but with the
news, and
so one
reports not

just on
geography
which is the
beginning
but also
economics –
that then
leads to

Jordanian
forms if in
fact it
aggresses
on the
matter of
following
Paul.

I. Monks
are
singing,
walking
and
drawing a

number of
circles on
the board
for each
other

The
transcende

ntal applied
to the Bible
in Hebrew,
Arabic and
even Greek
then
reflects –

An
Economic
Newspiece
to meaning
–

I. Poor
anthropol

ogy

privileged

II. Forms of

middle-

class

living

III. Maxima

l process

of capital,
business,
merchant
trade, and
even
agrarian
trade, and
banking.

Its flow is
read with a
Greek
painting –

Imagine a
small Greek

house as
the image -

One section
reads as a
Greek
building as
banking

columns,
then
minimal
process of
monetarism
, and
coinage
which is

then traded
in merchant
manners –
all of this is
then the
process of
the

following
newspiece

“Paul
argues that
the poor
privileged
makes

monastic
wealth – in
fact it turns
modern like
Paris or
Madrid and
that is
because in

fact in the
pure sense
it must
work as
modernist –
this is
because the
poor

interpret
the base
and in line
with the
poor is a
development
policy of
just the

poorest
things –
Messianic
forms
abound and
then comes
the process
of pure

accounts
and pure
trade and
this then is
all formed
in the sense
of the Bible
– something

like modern
Tel Aviv in
Israel.”

IV. Monks
at

Geography class

When I say
“now forms
Lystraues”
it means
that – it

means here
“economics
belongs to
the poor”

And in fact
it means “in
Thessaly

the people
of Christian
life ate a
Thessaly
dish”

News then
proceeds as

“when
Lystraes
forms –
wealth is
pure in the
highest
poverty.”

Part II.
Christ
teaches
Economics

Christ is
among the

poor in Jaffa
and teaches
that wealth
is on the
side of a
vineyard
parable – it
proves the

lower poor
are against
the
wealthiest –
but that can
be a
Messianic
ethic – it

can be the
poor who
spread their
Messianic
poverty in
Jaffa – and
then he
adds

economics
does
whatever it
likes in
trade,
agrarian
trade, state
surplus and

private
capital
surplus – it
just
becomes
base like
and with
some

superstructure.”

Part III –
Images of
the Painting
in Greece

that Paul
called
Economics

Paul calls
economics
something
divine – it is

not just
transcribing
music,
sculpture
and pure
trade and
financial
heights in

fact in
accounts
and
economics –
think of it
as Stieglitz
–

“I mean
that the
state is then
relevant
and so is
the private
capital but
there must

be rates of
in fact
capital and
banking
and such
many
sectors all
of which

then accrue
a profitable
combination
of
markets,
and states
and private
companies –

the correct
mix of the
two then is
simply the
correct
repo-rate
and savings
rate, and

expenditure
rate which
then
governs all
the volume
of
circulation
of capital

and money
– which
means a
certain
inflation
process –
once rates
are taken

care of in
complex
manners
including
rate of
capital
reproductio
n in one

sector of
some type –
I want
common
retail rates
of labour
which is
labour

processes
and then we
argue for
capital, and
finance
which
accrues in

again pure
finance”

Paul argues
this is
called rate
theory and
is also

about
complex
rate theory
– which
means a
labour-rate
in Marx – of
just the

process of
labouring
and retail
everywhere

.

Now Paul
prefers he

says -
“Lystraes”
it covers for
me
something
more
theological
- like what

it reports is
that the
poor are
winning in
Lystraes,
and that
public
capital wins

for the poor,
and private
capital wins
for the poor
and even
trade
happens for
the poor –

all this
when
imaged is
pure society
– something
like

Paul walks
to a Greek
ship and
describes
economics
further –
one is the
oar – in

economics
this means
– the
process of
retail which
develops its
dynamics –
another set

of oars then
develop the
labouring
sector of
labour
markets of
the poor
and these

articulated
produce a
Messianic
mess of
poor
labourers
and tailors
and such a

mess of
retail
calculations
and
calculus in
fact of small
shops – now
the boat

itself the
main body
is about the
capital and
its surfaces
– like clear
sculptural
surfaces of

a column
architecture
and show
rooms
which then
extract a
high
surplus-

value based
on perhaps
a cinema
show and
such high
financial
values
which then

has the
small flag
on the ship
which adds
Communis
m and the
state which
is busy

regulating
the private
capital and
this
completes
economics.

Epistle -

When I
follow the
epistle it
tells me
“Paul, of
Damascus”

In line with
the epistle
if I read the
news

“Lystra
forms when
the people

win” and
that is
totalization.

Economics
then
“Lystra

wins in
Jordan
earlier in
the year say
– it means
that state
capital
profited

from the
working
class poor
labouring in
the city of
Damascus,
and the
peasants

did an
Intifada and
so the city
became
very rich
with
housing and
this was

also the
Church
brimming
with real
estate value
and all of
this was

economic
news then.”

Today in
Jordan
“Lystraeus
loses –
because all

of it is
becoming in
fact gloomy
on agrarian
trade and
Sunni
peasants
and housing

Shia
travel.”